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COMMUNICATIONS AND SELECTIONS.

Dialogue between a Clergyman and Parishioner.

(Concluded from page 276.)

Cler. GOOD morning, dear sir. Do I find you, this morning, so far disengaged from business, that you can spare a few moments to renew the conversation, which we were necessitated to break off, a few days since?

Par. Sir, there is nothing, which, at present, demands my attention.

Cler. Have you reflected upon the subject of our conversation the other day?

Par. It has been in my tho'ts, most part of the time, since I saw you. But so far from getting my difficulties relieved, they multiply daily, and things grow darker and darker. I have read the new-testament through, since our conversation, to see if I could find those things in it, which you brought to view, at that time. I have also endeavored to understand what I read; for formerly, I had much failed, in this particular. And though I found an advantage, in many things, by a careful reading; yet the invitations, promises, threatnings and doctrines seemed then, and do yet seem to clash with each other. Reading the ninth chapter of Romans, I twice drew back the book to cast it into the flames; but for some reason did not. In fact, it often appeared foolishness, for I could not see the consistency of such doctrines. The more I read and think, the more I am perplexed, and I think it probable, I shall soon be a deist.

Cler. I hope not. Your difficulties are neither surprising to me, nor peculiar to yourself — "The natural man perceiveth not the things of the spirit of God, neither can he know them, for they are spiritually discerned." "The preaching of the cross, is to them that perish foolishness." All your difficulties prove no more than this, that you are yet, a natural man;—yet in the gall of bitterness and bonds of iniquity. Your case is, by no means, singular. There is no reason why you should embrace infidelity to quiet conscience; neither is there occasion to despair of God's mercy.

Par. I have lately been convinced, that I must have a new

heart. But how shall I obtain it? Here is the point.

Cler. It is the gift of God.—He is under no obligation to give it to any of his creatures; nor can you lay him under obligation, by millions of your selfish prayers, nor by oceans of unregenerate tears.

Par. But it is said, "ask and it shall be given you; seek and ye shall find," &c.

Cler. True sir, but how are you to ask? You are to ask in faith, for "whatsoever is not of faith is sin." You must seek with right affections of heart, for God looks at the heart. This must be right with him, in order to seek him acceptably, or comply with his requirements. You despise hypocrisy in others; and God despises it in you. Though a man should make ever so high a profession of friendship to you; yet, if you knew his heart was not in it; if you were sensible, that it was from some selfish end that he did it, you would despise him for it. How then, can you suppose, that prayers, extorted by a fear of hell, should be acceptable to a holy, jealous and heart-searching God! Alas, dear sir, we read, that the sacrifices, the thoughts, and even the plowing of the wicked are sin; "that the carnal mind is enmity against God;" "that the servants of sin are free from righteousness;" that "a corrupt tree cannot bring forth good fruit."

Par. If such be my state, I sincerely wish I had never been brought into existence.

Cler. Fruitless wish. You are in existence which will never end. You are also, in the hands of that God, who is angry with the wicked every day. See then, that your peace is made with him, while he is on the throne of mercy.

Par. But why do you tie me, hand and foot, and then tell me to walk.

Cler. I tie you no more than the word of God ties you; and that ties you no more than reason and experience do. God never requires his creatures to do any thing, but what they might do, if they had a right disposition of heart.

And the question now is, are you excusable for not having a right disposition, or for having a bad one? Do you expect to carry such an excuse with you to the bar of God? "Offer it now to thy Governor, see if he will accept it?" If not, can you expect, that it will be accepted, by a holy and jealous God? Do you excuse your neighbor, for not having a disposition to deal justly; or for having one to deal in treachery and lies? Do you on this ground excuse yourself? Indeed, with what propriety might God say to you, "out of thine own mouth will I judge thee." Be not decieved, my friend, your mouth will be stopped, and you will stand guilty before God.

Par. But who gave me my disposition?

Cler. "God made man upright, but he has sought out many inventions." Or provided, for argument sake, I should grant that it came immediately from God; if it would prove any thing to your purpose, it would cast blame out of the universe. And you must be an infidel indeed to deny the existence of blame;—

whereas you have once said, you was a believer.

Par. If these things be so, good were it for me, if I had never been born. Why was I ever brought into existence, under such unfavorable circumstances?

Cler. "Shall the thing formed, say unto him that formed it; why hast thou made me thus?" No, dear sir; rather bless God that your salvation is possible.—Repent of your sins and fly to the arms of Jesus.

Par. I have no heart to repent, or to embrace the Savior.

Cler. This very thing is your condemnation; and would to God you were so deeply sensible of it, that you could find no rest, till you found it in Christ. You must be brought to see the strictness, and feel the justice of that holy law which condemns you. This will lead you to see the need of Christ, and feel the absolute necessity of help from God.—Till this is the case, there is no mercy for you. God wounds before he heals; he kills, before he makes alive. Said Paul, "I was alive without the law once; but when the commandment came, sin revived and I died." As if he had said, "when I was a self-righteous Pharisee, I was alive in the external observance of the law; and thought my heaven secure; but when the commandment, or law came to be set home; when I saw and realized its exceeding strictness, and that in order to enter into life by it, I must always be perfect, as God is perfect; my imperfections appeared, my sins revived and stared me in the face; and I died, as to a gleam of hope, from this quarter." Thus my friend, like the great Apostle, you must be slain by the law, if you ever expect to be made alive by Christ. True, it is an unpleasant sight tos ee the plague of the heart, and to behold ourselves in the hands of an angry God, who "hath mercy on whom he will have mercy." But it is far better to see it now, when there is hope, than when it is too late. Such a sight the Apostle calls death. To die is painful; but to die such a death is gain.

Par. Then if conviction be necessary, before I have a new heart, I pray God, I may have it, though it were more dreadful than death itself.

Cler. Be not deceived; you resist conviction, with all the powers you possess. You, just now, attempted to excuse yourself, for having a bad disposition, by asking, who gave it you. You also murmur'd against God, for bringing you into existence, under such unfavorable circumstances. These self-justifying excuses look more like resisting, than like seeking conviction. How then can you persuade yourself that you wish for that, which you, every moment, resist? Also, "the heart is deceitful above all things, and desperately wicked; who can know it?"

I hope to have some further opportunity with you soon, as I expect to be in this part of the town again. But I entreat you dear sir, to give no sleep to your eyes, nor slumber to your eyelids, till your peace is made with God.

[*This dialogue was composed with the expectation, that it would be continued from this place to the next number. But for the sake of introducing the whole dialogue into the*

first volume, we insert the remainder in the present number, without farther apology. Editors.]

Par. Sir, hearing that you had come into the neighborhood, I could no longer refrain from visiting you; for of late, I have felt more the necessity of instruction than ever. I have wished to see you more since your sermon, the last sabbath, than I can describe. I have some enquiries to make and much to say.

Cler. Have you become a better man, since I saw you last?

Par I am no better sir, but rather grow worse. Your preaching for several sabbaths, has appeared to be, all to me. Your subject, the last sabbath, if you remember, was the doctrine of election; and I expect to remember it to eternity.

You attempted to prove, and I thought you did prove that this doctrine, which is so much spoken against, is the only ground of hope for lost men. This you did, by showing that we are so deeply depraved, so entirely fallen from the life of God, that not one of the human family would ever return to him, without his special assistance. You then proved from the scriptures that it did not appear to be God's design to save all; and that, of course, all must be unavoidably lost, unless he had mercy on whom he would have mercy.—This doctrine I had determined never to believe. But I then began to feel, that if it were not true, there would be no hope for me; for I thought that I had long been trying to turn to God, but found myself further from him than ever. I had long found fault with the doctrine, because I thought it a bar in my way to heaven. But you drove me from this ground, by showing that sinners had no reason to complain of this, at least, till they had done every thing, which they supposed in their power to do, to obtain religion, but could not. Then when you appealed to each one's conscience to see if we had sought religion, as a man seeks for hid treasures, I was self-condemned at once, knowing that I had not. When I looked around, and saw how engaged and persevering men were to obtain the world; how they would deprive themselves of rest and ease, and though repeatedly disappointed, never give over, nor relax their exertions; I ask'd myself, if I had sought religion in this manner, and my own conscience said, I had not. From that moment I concluded with myself to complain no more of election, at least till I had thus sought religion. But though my mouth was shut in this particular; yet my heart was still opposed, and would often complain of God's dealings, and say, "why could he not have elected all men as well as a part? Or why could he not have left it in such a manner, that I could have obtained salvation by my own doings, and not have been brought into such a dependant, deplorable state as this?" Such blasphemous thoughts tormented me, till about midnight sabbath evening, when I was brought to a stand. I rose from bed and attempted to pray, but found no heart to it. My sins were now set in order before me, and they appeared like mountains. I, now, for the first time, saw myself justly condemned. I saw that I had

done nothing, but sin, all my days. I could trace back all my former, boasted morality to a proud, selfish heart; and all my repentance to a principle of fear. I saw I had done nothing for God, but many things against him. I found my heart opposed to him and his government; and yet saw myself in his hands, and, without any possible way to recommend myself to him, absolutely at his disposal. Now hell appeared a reality, and destruction was stripped of its covering. Nor could I have opened my mouth against my Maker, if he had that moment, sunk me to eternal wo. I saw that I was fit for but one place, and that was hell. My condemnation appeared so just, so infinitely suitable, it seemed that God could be glorified in no other way, but to destroy me, and that all heaven would rejoice in his righteous sentence. Having slept but little, for many nights, I, insensibly fell asleep and slept till about sun rise the next morning. I then awoke, and to my surpise, found, that my burden was gone. I was afraid I had lost my conviction, and with all my endeavors I could not revive it. I thought upon God—his character and ways appeared right, amiable and lovely. I thought upon death and hell, but without terror, or dismay. I thought upon myself, and never before did I appear so vile, so unworthy, and so much deserving the wrath of a holy God. I took unspeakable satisfaction in the thought that God was king of the universe, and that all creatures and events were in his hand and at his disposal. Christ appeared, just such a Savior as I needed, and altogether lovely; but I could not call him mine, for I always supposed, that he would save none but the good, and such I could not call myself. I rose from my bed, dressed me and walked into a grove, near at hand to pray to God, that he would give me a new heart. But I was struck with astonishment at the heavens, the earth, the trees and every thing I saw. All appeared new, full of glory and full of God. I repaired to the forest and poured out my soul to God, in adoration, confession, thanksgiving and praise. And so much were my thoughts occupied upon the glory of the divine character, law and government, and especially the plan of salvation, by a crucified Savior, that I wholly forgot to pray for a new heart. I spent about an hour in the grove and then returned to the house. Since that time, I have found great freedom in prayer; but still find my heart so exceedingly wicked, and all my duties so imperfect, that I now, more than ever, feel the necessity of help from God. Now, sir, deal plainly with me, and pray for me, that God would convert me, if consistent with his will.

Cler. Could you desire to be saved if you knew it would dishonor God.?

Par. No, I think I could not; but who can endure the thought of being cast out of his presence and of blaspheming his name forever? If I could be put in some corner of hell, away from the blasphemous crowd, where I might have the bible to read, and might meditate upon God and his ways, I should think myself happy.

Cler. What do you suppose, sir, are the views, or feelings of those who are christians, or who have been born again?

Par. I always supposed that when the heart is changed from sin to holiness, the subjects of this change know it, by being freed from sin, and by feeling themselves to be holy; and in some measure worthy of the kingdom of heaven. I conclude they will know that God loves them and will rejoice continually, that they are delivered from the pains of hell, and that they shall soon enjoy eternal felicity in heaven.

Cler. These are often the feelings of hypocrites. Persons may have such views and feelings and yet be in the gall of bitterness and bonds of iniquity.

Par. Then, have I yet to learn every thing anew?

Cler. You have, if you are a new man.

Par. I have no evidence, that I am a new man. It is true my feelings since last sabbath evening have been very different; but every different feeling is not a christian feeling. Moreover, things do not appear as I expected, and I dare not hope.

Cler. Sinners are always disappointed, when they find religion. Things never appear as they expect they will. God said by the Prophet, that he would bring the blind by a way they knew not. And it could not properly be said, that "the natural man perceiveth not the things of the spirit of God," if sinners had just views of spiritual things. That christians have a great sense of sin and unworthiness, is evident from the experience of inspired and holy men of God; such as Isaiah, Job, Paul and others. It does not become me to decide positively, whether you are a christian, or not. You may deceive me; but there is One you cannot deceive. There is no need of your being deceived. The word is plain. "If any man be in Christ, he is a new creature; old things are passed away, behold all things are become new." And further "they that are Christ's, have crucified the flesh, with the affections and lusts."

Par. Is it possible, that I have passed from death unto life? certainly old things are passed away, and every thing has become new. Things which I once hated, I love. The same God, the same doctrines, the same bible to which I was once opposed, have, for a few days, been my joy and rejoicing, yea more than my necessary food. O, astonishing grace!

Cler. There is great danger of being deceived; you cannot be too cautious. The best evidence you can have of an interest in Christ, will be a holy life. "Be ye therefore holy, in all manner of conversation and godliness."

A HINT TO LATE ATTENDANTS ON PUBLIC WORSHIP.

THE wise prophet Solomon has said, "*A word spoken in due season, how good it is!*" I had sometime since, a pleasing proof of the truth of the remark; being in company with a few plain and pious christians, and that sweet passage, Psalm lxxxiv. 10. being mentioned, *I had rather be a door-keeper in the house of my God, than dwell in the tents of wickedness;* one present made the fol-

lowing observations; "this proves the ardent love of David's heart for the tabernacles of his God, so that he would be the first to enter the door, and the last to leave his courts, as the door-keeper must necessarily be there first, to open the door, and last, to shut it, when the congregation are dismissed." I was much struck with the simplicity and propriety of the remark; but the pleasure was soon abated, by the recollection that so few among the multitude of professors, are like minded with David; and to those who sustain the solemn character of ambassadors for Christ, it is very affecting to observe how many persons, of whom better things might be expected, enter the courts of the Lord after the hymn is sung, prayer offered, and even after the text is named. With a view to shame such very reprehensible conduct, permit me to relate an anecdote given by a venerable minister of the gospel. "I have in my congregation," said he, "a worthy aged woman, who has, for many years, been so deaf as not to distinguish the loudest sound, and yet she is always one of the first in the meeting. On asking the reason of her constant attendance (as it was impossible for her to hear my voice,) she answered, 'Though I cannot hear you, I come to God's house, because I love and would be found in his ways, and he gives me many a sweet thought upon the text when it is pointed out to me: another reason is, because I am in the best company, in the more immediate presence of God, and among his saints, the honorable of the earth; I am not satisfied with serving God in private; it is my duty and privilege to honor him regularly and constantly in public.' How then *ought those to blush who are blessed with their hearing, and yet come in so late.*"

PHILEMON.

Ev. Intel.

RELIGIOUS INTELLIGENCE.

An important letter from the Rev. Clandius Buchannan, author of the "STAR IN THE EAST; *or, News from a far Country.*"

TANJORE, Sept. 1, 1806.

(Concluded from page 287.)

WHEN I was at Tranquebar, I visited the church built by the famous Ziegenbalg. His body lies on one side the altar, and that of Grundler on the other side. Above, are the epitaphs of both written in Latin, and engraved on plates of brass. The church was consecrated in 1710, and Ziegenbalg and Grundler both died within two years after. I saw also the dwelling-house of Ziegenbalg which is yet in the state he left it. In the lower apartment are yet kept the registers of the church. In them I found the name of the first heathen bap-

tised by Ziegenbalg, and recorded by himself in 1707. I also saw old men whose fathers had seen Ziegenbalg. I first heard in Ziegenbalg's church, and from the pulpit where he preached the gospel published to the Hindoos in their own tongue. On that occasion they sung the 100th psalm, to Luther's tune. To me it was an affecting scene.—— Tranquebar, however, is not what it was. European infidelity has eaten out the truth like a canker. A remnant indeed is left, but the glory is departed to Tanjore.

When I entered the province of Tanjore the Christians came out of the villages to meet me, and here I first heard the name of Swartz pronounced by a Hindoo. When I arrived at the capital, I waited on Mr. Kolhoff the successor of Mr. Swartz. Here also I found two other missionaries, the Rev. Doctor John, and Mr. Hurst, who were on a visit to Mr. Kolhoff. They told me that the company's resident, captain Blackborne, had apartments ready for my reception, and that he had dispatched a letter to me some days before, informing me, that the Rajah of Tanjore was desirous of seeing me. I asked the missionaries how the Rajah came to hear of me? They said that the resident had got a copy of my memoir and of Mitchell's Essay. On the same day I paid my respects to the resident, who informed me that the Rajah had appointed next day at 12 to receive me.—On our entrance, the resident accompanied me to the Rajah. The Rajah rose from his sofa, and advancing some steps, took me by the hand and seated me on his right. After a short conversation he led me up stairs to a magnificent saloon, fitted up in the English and Indian taste, and embroidered with the portraits of Savagee his great ancestor and the other kings of Tanjore. Immediately on entering he led me up to the portrait of the late Rev. Mr. Swartz.—Finding that I liked music, he entertained me with Vinex and the Harp, and while the music played he discoursed of that good man and of his happiness in the heavenly world. I then addressed the Rajah in the presence of the resident, and thanked him, in the name of the Christians in Europe and Bengal, for his kindness to the late Mr Swartz and to his successors, and particularly for his recent acts of benevolence to the Christians residing within the province of Tanjore. He has erected a college for Hindoos, Mussulmen and Christians, in which provision is made for the instruction of fifty Christian children. Having heard of the fame of tne ancient Sanscrit and Mahratta library, I requested his excellency would present a catalogue of its volumes to the college of Fort William. The Bramins had formerly remonstrated against this; but the Rajah was now pleased to order a copy to be made out, and I have it already in my possession. It is voluminous and written in the Mahratta character, for that is the language of the Tanjore court. When I was about to take leave, the Rajah, to my great surprise, presented to me a miniature of himself elegantly set, about six inches in length, and also four pieces of gold cloth. In

the evening he sent his band of music of twelve men, viz. six performers on the Vina and six singers, to the house of the resident, where I dined. They sang and played "God save the King" with variations in just measure, applying the Mahratta words to the Maha Rajah, their own most excellent Prince.

Next day I sat some hours with the missionaries consulting on the general state of the mission.—— They want help, their vineyard is increased and their laborers are decreased. They have hitherto had no supply from Germany, in room of Swartz, Jaenicke, and Gericke, and have no prospect of a supply. It appears to me, that the glory has departed from Germany, and that God has given it to England. Last Sunday and Monday were great days with the Christians at Tanjore.— It being rumored that a friend of the late Mr. Swartz had arrived, the people assembled from all quarters on Sunday morning.— Three sermons were preached in three different languages. At eight o'clock we proceeded to the church built by Mr Swartz within the Fort. It is larger than the church of St. Mary Woolnorth. From Mr. Swartz's pulpit I preached in English, from Mark xiii. 10, "And the gospel must be first published among all nations." The resident, and other gentlemen, civil and military, at the place, attended, and also the Missionaries, Catechists and English troops. After this service was over the native congregation assembled in the same church and filled the aisles and porches. The service commenced with some forms of prayer read by an inferior minister, in which all the congregation joined with loud fervor. A chapter of the bible was then read, and a hymn of Luther's sung. Some voices in tenor and bass, gave much harmony to the Psalmody, as the treble was distinguished by the predominant voices of the women and boys. After a short extempore prayer, during which the whole assembly knelt on the floor, the Rev. Dr John delivered an eloquent and animated sermon in the Tamul tongue, from these words, "And Jesus stood and cried, if any man thrist," &c. &c.

As Mr. Whitfield, on his first coming to Scotland, was surprised at the rustling of the leaves of Bibles, which took place immediately on his pronouncing his text; so was I here surprised at the noise of a different kind, namely, that of the iron pen engraving the Palmyra leaf.— Many persons had their Ollas (Leaves) in their hands writing the sermon in Tamul short hand. Mr. Kolhoff assured me, that some of them are so expert in this, that they do not *lose one word* of the preacher. And the sermon of the morning is regularly read in the evening to the schools by the catechists from his Palmyra leaf.

Another custom obtains which I may mention. In the midst of the discourse, the preacher puts a question to his congregation, who respond without hesitation in one voice. The object is to keep attention awake, and the answer is generally prompted by the minister himself. Thus, suppose he is saying, "my dear brethren, it is true you are now a despised

people, being cast out by the Bramins; but think not that your state is peculiar. For the Pharisee and Worldly man is the Bramin of high and low cast in Europe. *All true Christians must lose their cast in this world.* Some of you are now following your Lord to the regeneration under circumstances of peculiar suffering, but let every such one be of good cheer, and say, 'I have lost my cast, and my inheritance amongst men, but in heaven I shall obtain a new name, and a better inheritence through Jesus Christ our Lord!' The minister then adds, 'My beloved children, what shall you obtain in heaven?' They immediately answer in one voice, 'A new name, and a better inheritance, through Jesus Christ our Lord.' It is impossible for a stanger not to be affected at this scene; children of tender years inquire of each other, and attempt to lisp the responses. And this custom is deduced from Ziegenbalg, who proved its use from long experience.

After the Tamul service was ended, I retired with the Missionaries into the vestry, or Swartz's library. Here I was introduced to the Elders and the Catechists of the church.—Among others came Sattianaden, the celebrated preacher, who is yet found faithful. He is now stricken in years, and his black locks have grown grey. As I returned from the Church, I saw the Christian families returning in crowds to the country, and the mothers asking the boys to read passages from their ollas.

At 4 o'clock in the afternoon, we went to the little chapel in the mission garden out of the fort, built also by Mr. Swartz; and in which his body now lies.—This was a solemn service. Mr. Horst preached in the Portuguese language, from these words, "Ye who sometime were far off," &c. I sat on a granite stone, which covered Swartz's grave. The epitaph is in English verse, and written by the present prince, who has signed his name to it. The origin here accompanied the voice of the multitude, and the preacher addressed the people in an animated discourse of pure doctrine. In the evening Mr. Kolhoff presided at the exercise in the schools, on which occasion the sermon of the morning was repeated, and the boys' ollas examined.

In consequence of my having expressed a wish to hear Sattianaden preach, Mr. Kolhoff had given notice to the congregation in the morning that there would be divine service next day (Monday,) in the little chapel, at nine o'clock. Accordingly the place was crowded at an early hour. There appeared more of a divine unction in the assembly on this occasion, than on any of the former. Sattianaden delivered his discourse with much natural eloquence and action, and with visible effect. The subject was—"The marvellous light." He first described the Pagan darkness, then the light of Ziegenbalg, then the light of Swartz; then the efforts making in all lands to produce light—and lastly the heavenly light, where there shall be no need of the light of the sun nor of the moon, &c. In quoting a passage, he desired a lower minister to read it. Sattianaden listened to it as to re-

cord, and then proceeded to the illustration. The responses of the audience were frequently called for. He concluded with a fervent prayer for a blessing on the Church of England.

After service, I went up to Sattianaden, and took him by the hand, and the old Christians came round about weeping. He said he was unworthy to preach before his teachers. The people asked me about Bengal, saying, they had heard good news from thence. I told them the news was good, but that Bengal was exactly a hundred years behind Tanjore.

Mr. Kolhoff is a man of a meek spirit, but of ardent faith, laboring in season and out of season. His congregation is daily increasing. When I was taking leave, he presented to me the Hebrew Psalms, and Greek Testament of that venerable apostle Mr. Swartz. I intend to give the Greek Testament to the Rev. Mr. Browne of Calcutta.

Soon after leaving Tanjore, I passed through the woods inhabited by the Colleries (or thieves) who are now humanized by the gospel. They were clamorous for a minister, supposing that I could send them one. They have eight churches but no European minister.

TRITCHINOPOLY, Sept. 6, 1806.

I thought to have despatched this letter from Tanjore, but I have not had time to conclude it. At this place is the church first built by Swartz, and called by him, "Christ Church, Tritchinopoly." It is about the size of St. Mary Woolnorth, but the arches supporting the roof are each twenty feet in length, and the pillars only one foot two inches in thickness. At this station there are a great number of English, civil and military. On Sunday morning last, I preached from these words "For we have seen his star in the east, and are come to worship him." Dr. John, who followed me to this place from Tanjore, preached afterwards to the Tamul congregation. Next morning a Serjeant called on me, who said he had seen the heavenly light in the east, and wanted bibles for the pious English soldiers. There is a great cry for bibles in this country by the native Christians and Europeans. Mr. Pohle the German missionary here, told me he could dispose of a thousand bibles.

I proceed from this place to Madura, where the Roman Catholics cover the land. Mr Pohle tells me, that one of their priests, who was lately in the vicinity, preached the atonement with great clearness, and force, in consequence of which, he was immediately removed by his superiors. I shall endeavor to find him out. Some of the Romish churches are very corrupt, mingling Pagan superstitions with Romish ceremonies.

But it is yet true, that the Jesuits have hewn wood, and drawn water for the protestant Mission. I hear that three clergymen have arrived at Calcutta, since I left it, namely, Mr. Martin, Mr. Parsons, and another.

I am, dear Sir,
Yours affectionately,
C. BUCHANNAN.

A LETTER has been received from the Rev. Mr. Ringel-

taube, to the Secretary, dated Palamcotta, Feb. 7, 1807. He has acquired the language so as to write it correctly, and speak it with but little hesitation.

Mr. Ringeltaube has also sent his journal, from Sept. 12, 1806, to Feb 6, 1807. He mentions that Dr. Buchannan had requested the loan of his Bible in the Tamul language, as he was about to commence the Maylayalam translation of the Scriptures immediately, there being 200,000 Christians in Malayalam, who are ready to receive it. Even the Romish bishop, it is said, signified his consent to the circulation of the scriptures among his people. The Doctor observes in his letter to Mr. Ringeltaube, that he has had singular success in obtaining ancient manuscripts, in Hebrew, Syriac, &c. Mr. R. greatly rejoiced at this good news; and sent him his only copy of that Bible without delay.

Society (in England) for promoting Christian knowledge.

EAST INDIES.

THE following is an abstract of the Society's account.

Mr. Pœzold reports, that Mr. Henry Horst, who for many years had been employed in the concerns of the mission, had at length received the ordination of the Lutheran church, from the hands of the worthy senior of the Society's missions, the Rev. Mr. Pohle, with the consent and approbation of the brethren Kolhoff and Holzberg, and himself. "Mr. Horst," he observes, "certainly deserves it, being a man of considerable literary attainments, as well as of good moral character, for which he is greatly esteemed at Tanjore. Our excellent brother Kolhoff bestoweth great praise on him, and seems to be of one heart and one soul with him. They are now laboring together, in the vineyard of the Lord, with an exemplary zeal and activity."

The notitia transmitted by Mr. Pœzold for 1806, are as follows.

At Vepery, in the Malabar congregation, 25 infants and 9 adults baptised, 4 marriages, and on Easter-day 102 communicants: In the English and Portuguese congregation, 36 children baptized, 17 marriages, and 96 communicants. At Negapatam, 15 children of European extraction, 1 Malabar child and 2 Malabar adults baptized; 12 marriages, 65 Portuguese and 19 Malabar communicants. At Sadras, &c. 7 children of European extraction baptized, and 7 communicants.

The Rev. Mr. Pohle, in a letter dated at Trichinapally, the 16th of February, 1807, states, that in the course of the preceding year there had been in that mission, and at Dindegal, 21 baptisms amongst which were 5 of adult heathens, and 3 converts from popery, 4 marriages, 159 communicants, about 50 English scholars, and about 30 Malabar scholars.

The Trichinapally congregation of Portuguese and Malabars amounted to 334 souls, which together with about 30 at Dindegal and Madura, made 364.—As officiating chaplain of the garrison of Trichinapally, he had had 32 baptisms, and 18 marriages, the communicants having been 13. Since the departure of the Rev. Mr. Ball, one of the

chaplains of the East-India Company, he had continued to officiate alone. His fellow-laborers, in the Mission, were two English shoolmasters, three catechists, and three Malabar schoolmasters, who were in training to be made catechists. The Christians at Dindegal and Madura had been frequently visited by the chatechists, *who also frequently announced the gospel of Christ to the natives*. Mr. Pohle considered his mission, on the whole, to be on a promising footing. He had been successively favored with visits from Messrs. Kerr of Madras, Buchanan of Calcutta, and John of Tranquebar, with whom he had had important conversations, concerning the English missions, and the dissemination of christian knowledge in the East.

Dr. Buchanan who had had opportunities of personally knowing Mr. Henry Horst, had much encouraged the idea of his ordination; which had taken place by the hands of Mr. Pohle, and his co-ordinators Mr. Kolhoff and Mr. Holzberg, on the first Sunday of the preceding advent, at Tanjore, in the manner Mr. Kolhoff, and the country priest Sattianaden, had received their ordinations, through the hands of Father Schwartz. Mr. Pohle therefore strongly recommended the reception of Mr. Horst, as the Society's msssionary, and that they would grant to him the salary of a missionary; to which recommendation the Society have acceded.

Mr. Pohle mentions, that they had celebated a jubilee, on the 13th of July, 1806, in commemoration of the arrival of the two first protestant missionaries at Tranquebar, on the 9th of July, 1806, with thanksgivings and praises to God, and a suitable sermon from Matt. xxviii. 19.

He expresses his wish that the mother mission at Tranquebar may continue to be remembered for good by the Hon. Society, as it still supplies the daughter missions with books, treatises, &c. from its press.

Mr. John had resolved on a voyage to England and Denmark, in consequence of medical advice; and in order to give a clear and oral account of the missions to the respective superiors, he had previously vistited Tanjore, Trichinapally, and the christian congregation in the country, where he had had many conferences with the brethren, in the view of preserving and promoting the objects of the missions, and encouraging, together with the christian religion, civilization and industry amongst the Christians, and particuiarly in the missionschools; and he had had much pleasure in finding his excellency the Maha Rajah, the English Resident Captain Blackburn, and at Madras Lord Wm. Bentinck, cordially inclined to aid these good designs, where opportunities should occur.

Mr. John, however, finding difficulties in getting a passage, and that his complaints returned with greater violence, found it necessary so return to Tranquebar, where, in October, he had providentially arrived by sea. Since then, he had been enabled to retake his share in the charge of the mission, the duties of which had chiefly fallen on Mr. Cammerer, who had, however, been

faithfully assisted by Mr. Schreyvogal in the church, and in the schools of the Malabar and Portuguese congregations. In both, the increase in the years 1805 and 6 was 249; amongst whom were 30 heathens and four Roman catholics. Their marriages had been 65, communicants 2,240, and the number of school children, exclusive of those in the country, 150.

In consequence of the scarcity of paddy, they had been obliged to return many school children to their parents, and to refuse many who were brought for reception. Some enemies too had united to disturb the established order of the mission, to grieve the missionaries, to ruin the catechists and elders, and to seduce a part of the Christians; but they report, with gratitude to God, that these schemes had been confounded, and that the better part of their Christians had acknowledged the value of enjoying the means of grace; and their esteem for those, who had their spiritual and bodily welfare at heart, had rather increased than diminished; and instances of true piety, on the occasion, had also increased. Some new arrangements had been made to encourage industry, and civilization amongst the Christians and school children. The latter were directed to occupy their minds by learning in the forenoon; and in the afternoon, their hands and feet, by cultivating the school yards and grounds adjacent with different vegetables, which heretofore were bought at the market. The several Christian families were encouraged to do the same on the spots next to their houses, and were assisted, as far as possible, by having wells dug for them, and by being furnished with the necessary utensils. The catechists and Christians in the country were continually directed and encouraged to make the best use possible of the ground granted by government to the chapels and houses, through the generous endeavors of that inestimable friend of mankind, and of his country, Mr. Charles Harris; whose removal from the collectorship they, with the inhabitants in general, and particularly the poor, most keenly lament. Of the character of thi gentleman, they speak in the highest terms. The catechists had been encouraged to practise vaccination, which they had done gratuitously to a great extent in various districts, looking for their reward from above. The names of many hundreds of poor children, whom they had vaccinated, had been brought to the missionaries, and in no instance does the experiment appear to have failed.

The cultivation of potatoes having been very successfully introduced in some of the more remote and inner parts of the country, and a trial also having been successfully made nearer the seacoast, they entertained the hope that similar attempts amongst other Christians, which were to be pursued when the hot season and the rains were over, would not fail of success.

They would not cease to shew and testify to the public, that the mission and christianity were not hurtful to the interest of the country, but beneficial in every respect, and worthy of being preserved, encouraged, and promoted.

They observe, that if the Indian

nations were to be blessed with the Holy Scriptures, or at least with the New Testament, and some parts of the Old, in their different languages, the fruits of this charity would be inestimable. They had themselves lately published in Malabar, the Proverbs of Solomon and the book of Ecclesiasticus separately, and it was surprising with what eager desire Christians and heathens applied for copies.

Relig. Mon.

Baptist Mission in India.

The number of persons baptized by the baptist missionaries in India down to November 1807 was 123, near a hundred of whom were natives, chiefly Hindoos, with a few Mahometans. Nine were of the Brahmin cast. This conversion of learned Brahmins, this triumph over men in the most elevated cast, must afford great encouragement to the pious persevering missionaries. *Pan.*

Edinburgh Missionary Society.

THE following extract from the monthly letter of the missionaries for December, will interest our readers, and all the friends of the mission:

"Since the month of July, 579 copies of the tracts have been circulated, in the following proportions: 1. Of the advice of a Friend to a Mahomedan, (consisting of 52 pages octavo,) 88 copies. 2. The Principles of the New Testament, (14 pages octavo,) 214 copies. 3. Letter in Defence of St. Paul's Apostleship, (7 pages octavo,) 50 copies. 4. The Catechism (56 pages, octavo,) 116 copies. 5. St. Matthew's Gospel, (50 pages folio,) 111 copies. We intend soon to print he *third* edition of the second tract.

"The tracts appear to have excited considerable attention and inquiry among the people, and are the subject of much conversation among the chiefs. The hostile measures which they have adopted, will, we hope eventually turn out for the good of the mission, and the general diffusion of christian knowledge through the country. They could scarcely have employed better means for making the people doubt of their present religion, than what they have done, by prohibiting them from reading our books, and threatening them, if any of these should be found in their possession. The gospel according to Matthew, is highly prized, and well understood. The time, we trust, will speedily arrive, when all our efforts will be crowned with success. Satan seems to tremble for his honor.

"The missionaries met on the 19th (December) when it was stated, that Omar (slave to Kubal, a sultan in the village,) had long continued steadfast in his attachment to us, notwithstanding all the persecution which he met with from his countrymen; that he had, more than 18 months ago, declared to several of the missionaries his belief in christianity, and his determination to profess it, that he had earnestly besought them individually to assist him in procuring his liberty, and that it appeared, that the ransoming of him at present, might tend much to the furtherance of religion.—The meeting in consequence of

these representations, and other concurring circumstances, resolved to ransom him, if they could prevail on his master to part with him. The sum demanded for him is unusually great, but we humbly hope, that the directors will not be displeased at our endeavoring, even at such an expense, to alleviate the distresses of one who has been bound, chained, imprisoned and exposed to the most complicated sufferings, on account of his attachment to us. If we succeed in procuring his liberty, we hope it will have a considerable effect on the minds of his countrymen.—Our only fear is, that Kubal will not give him up for any price.

"Katagera, some days ago, paid us a visit. He continues to live with Colonel S——— He often speaks on the subject of religion to his countrymen, and has circulated a number of tracts, and of Matthew's Gospel, among the people, who live about the Kubane. His relation, the general, continues to make him many offers of wealth and preferment, on condition of his renouncing christianity; but hitherto all his effects have been vain. The following is one of his letters (translated from the Turkish,) to Mr. Brunton:

"*To my much honored and dear friend, Brunton, peace!*

"On the night of the 10th, the Colonel and I lodged in the Sultan's house, on which occasion, they began so converse about me. "When he sees Abazas or Tartars," said the Colonel, "he goes continually and preaches to them, urges them to embrace the religion of the reformed church, and gives them books." "Yes," said the Sultan, "he is continually laboring to convert me to the religion of the reformed. I told him before to embrace the Russian religion, and that I would write to the emperor, that a relation of mine wished to embrace christianity; but he refused. If he would harken to me, the emperor would advance him, and he would be a fortunate man. But instead of hearkening to me, he has suffered himself to be deceived by a parcel of vagrant Scotchmen!" "Wherever there are christian people," said the Colonel, "their religion is the same, although their customs be different: moreover, the religion of the reformed is now the first religion in the world. No one who wishes, to do him good will withhold it on that account." Afterward, the Colonel asked me, whether I knew any thing of the influence of Mohamedism? I told him that I did. Mohamed, said I, authorized poligamy, and divided the spoils of war in abundance among his followers; while he declared, that the christian religion was true. I am the prophet of the last times, said he; come unto me, murder the unbelievers, take possession of their property, and by so doing, you will be saved at the last day. The avaricious, lacivious, and oppressive, believed him, laid many countries desolate, and shed abundance of blood. At this, the Sultan's countenance changed, but he was ashamed to reply on account of the colonel. Afterwards the Sultan said, "That if the religion which I had embraced were true, others would be converted as well as I." I told him, that among

these people, (Tartars and Circassians.) perhaps scarcely one out of an hundred could read; and the rest knew not whether their own religion was true or not. "How then," said I, "can they know whether another religion be true or not."

"To-night, I sent beyond the Kubal four sets of the tracts; each containing a copy of each kind. They will be sufficient for four Effendis. May God grant his blessing to Low Ogla Ali Mirzah He took some tracts from me, which he will circulate. I have distributed all the tracts, which I received from Vasilii. Peace! KATAGERY."

ib.

Proceedings of the Society in England for promoting Christian knowledge in foreign parts.

THE subscribing and corresponding Members of the Society are now upwards of 3174; of which number, 194 subscribing members were chosen since the publication of the last account; and 71 ladies have likewise been admitted on the list of annual subscribers.

The receipts during the year have amounted to 13, 923*l.* 9*s.* 5*d.* of which upwards of 5,000*l.* is derived from dividends of funded property. A great part of this sum, viz. 8,000*l.* has been expended in Bibles and other books for distribution; about 2,000*l.* in stores, salaries, and gratuities for the East-Indian Missionaries; and about 1,200*l.* in printing an edition of the Welsh Scriptures.

In the course of the year, 1689 packets were sent to subscribing and corresponding members, consisting of 4,476 Bibles, 12,930 New Testaments and Psalters, 17,867 Common Prayers, 19,572 other bound books, and 120,157 small Tracts, some in half binding, and others stitched. *ib.*

LONDON AFRICAN INSTITUTION.

A GENERAL meeting of this body was held at the Freemason's Tavern on the 25th of March (the anniversary of the abolition of the slave trade,) his Royal Highness the Duke of Gloucester in the chair. A report of the proceedings of the Directors during the last year was read, and appeared to give general satisfaction. The report having since been printed, we are enabled to lay an abstract of it before our readers.

Three african youths, educated in the method of teaching pursued in this country by Dr. Bell, and Mr. Lancaster, have been sent to Sierra Leone. They have since been taken into the service of Government, as school-masters, with adequate salaries: and will of course be employed, without any farther expense to the Institution, in the very line for which they were intended.

The Directors have authorized the Governor of Sierra Leone to do his utmost to induce the African chiefs to send their children to the schools at Sierra Leone; and to select some of those, who during their education there, may have given proof both of good capacity and favorable dispositions, to be sent to England, in order to their being farther instructed in such branches of knowl-

edge as are not attainable in Africa, but may promise to be generally beneficial.

The Directors, with a view to promote the study of the native languages of Africa by Europeans and others resident at Sierra Leone, have empowered the Governor to engage proper persons at their expense, to teach the Arabic and Soosoo languages.

They have conveyed to Sierra Leone, and other parts of the coast, large quantities of the seed of the best kinds of cotton, which they have directed to be widely distributed among the natives; and to the cultivation of which they have done their utmost to turn the attention of all descriptions of persons in Africa. They have also sent out a number of machines for cleaning the cotton, and have prepared, and printed for general circulation, a paper of directions for its culture and management, from the time of putting the seed into the ground, until it is fit to be shipped.

Information having been communicated to the Directors respecting the practicability of procuring from the African Palm, a valuable substitute for Russian hemp; and from the Mangrove tree (both these trees abound in the river Sierra Leone) an efficacious substitute for oak-bark in the tanning of leather; they have authorized a careful experiment to be made at their expense, in order to ascertain the accuracy of the information.

They have sent to Africa, a press on a new construction, for expressing the oil of the castor nut. With a view to ascertain the possibility of raising silk in Africa, they have sent thither a number of plants of the white mulberry tree. They have also transmitted plants and seeds of other valuable productions; among the rest, the genuine Peruvian bark, camphor, the grean and bohea tea-tree, and tobacco.

They have offered premiums for the importation of cotton wool, indigo, and rice, from Africa into this country, and for the growth of coffee. A premium of fifty guineas, as we stated in a former number has been adjudged to Messrs. Andersons, of Philpot Lane, for an importation of upwards of 10,000 lb. weight of cotton, which sold for 2s. 8d. per lb.; and it appears, that these gentlemen have greatly enlarged their cotton plantations on the river Sierra Leone. Some rice has been imported into the West Indies from the windward Coast; and more is likely to be carried thither. The Directors here state that "they have derived much satisfaction from observing this beginning of a commercial intercourse between Africa and the West Indies, so different in its character and effects from that which alone has hitherto been carried on between them. In the present state of the West Indian Islands, cut off from the American continent, which furnished them with so large a share of the provisions they consumed, it seems to be of the utmost importance to cherish this new source of supply. Independently, therefore, of those powerful claims which Africa has upon our justice and liberality, this country is bound by the plainest dictates of policy, to labor in advancing the civilization of that continent.

The Directors have been prosecuting the objects of the Institution, as far as respects the inducing of foreign nations to abandon the slave trade; and they have here experienced the cordial concurrence of his Majesty's Government. But they decline entering into details on this head. They have resolved to encourage the translation into foreign languages, particularly Dutch, French, Spanish, and Portuguese, of suitable tracts on these subjects; which if printed, and widely circulated; may greatly tend to open the eyes of foreigners to the claims of justice, humanity and true policy.

Letters from Sierra Leone represent that colony as on friendly terms with the surrounding natives, and as increasing in influence with them. No massacres had taken place (notwithstanding the predictions of slave traders,) in consequence of the abolition. Only one trial for witchcraft had taken place for a long time; though such trials used to be very frequent; and in this case, though the accused was found guilty, she was not put to death, but after a time, set at liberty. The natives are stated to have abundant employment in the manufacture of salt, and the cultivation of rice. At the colony they had greatly improved in the breeding of cattle, and oxen are now used in the draught; and a hope was entertained that the communication with the interior would soon be more open. "All the wars around us," observes the governor, "are suspended for the present. I do not say that they are suspended in consequence of the abolition; but the abolition is very likely to prevent their revival." The information from Goree and the Gold Coast is also very encouraging. The commandant of the former place, Major Maxwell, is indefatigable in his exertions to promote cultivation and civilization in Africa.

The funds of the Institution are not so flourishing as could be wished. The sum expended since its commencement is 1550*l.* and their remaining property scarcely exceeds 3000*l.* We are disposed however with the directors, to express a confident hope, that, when the benefits of the Institution come to be fully understood, and while its expenditure is directed, as at present, to objects of obvious importance, it will meet with the liberal support of the public at large.

The Appendix to the report contains much curious matter, which our limits will not permit us to detail.

Before the meeting adjourned, the Earl of Moira stated, in a very impressive speech, the following fact;—Sir Sidney Smith, having been presented by the Prince Regent of Portugal, with an estate in the Brazils, and a number of negro slaves to be employed in cultivating it, immediately liberated the slaves, and allotted to each of them a portion of the estate, to be cultivated by them as free laborers for their own benefit. On this it was resolved unanimously on the motion of Mr. Wilberforce, "That his Royal Highness the Duke of Gloucester be requested to communicate to Sir Sidney Smith the high sense entertained by the meeting of his admirable judgment and liberality in the above instance; and to

return him their warmest thanks for a conduct which is so truly honorable to the British name and character, and which may be expected, in the way of example, to be productive of the happiest effects." *Rel. Mon.*

SOUTH AMERICA.

From a London Magazine.

The following extract of a letter from Mr. Wray, the missionary at Demarara, will exhibit the very pleasing prospect of affairs in that quarter; and afford, we doubt not, much delight to all who feel themselves interested in the concerns of the growing kingdom of Jesus Christ.

"Le Resouvenir, Demarara,
Nov. 21, 1808.

"*Dear fathers and brethren in Christ,*

"I DOUBT not you have often blessed God for his goodness manifested to me, since you heard of my arrival at this place; and that you are daily offering a petition to God in my behalf, and in behalf of the sinful inhabitants of this country. I feel thankful to the great Head of the church that I am still enabled to gladden your hearts, by informing you, that the work of the Lord prospers; and that the dear Redeemer is seeing of the travel of his soul in the conversion of the poor negroes. I have reason to believe, that more than *twenty* are savingly acquainted with the Lord Jesus Christ, and are rejoicing in that salvation which he has obtained for sinners. It may indeed be said of many here, that they 'receive the word gladly.'

"You will be astonished to hear that more than *two hundred* have learnt Dr. Watts' First Catechism, and several some parts of the Assembly's; likewise some short prayers, the ten commandments, and other passages of scripture; and had I time and strength, I could teach as many more. Indeed, they are never tired of learning. Some spend their dinner-hour in this delightful exercise; and tell me it is much better than eating. They possess great reverence for the word of God; and it is wonderful how their minds are filled with a sense of his greatness, goodness, and holiness, of which a few months ago they knew nothing.

"A few days since, a manager informed me, that the negroes on his estate had a funeral; and after it was over, instead of meeting together to drum and dance, as formerly, about 30 assembled together to sing hymns and pray!

"Our new church was opened Sept. 11. About 700 people assembled together on the solemn occasion. I preached to them from Luke xix. 9. "This day is salvation come to this house."—The number of whites was about 50. Such a scene as this was never before beheld in this country! Truly, "the ends of the earth have seen the salvation of our God!"

"I have baptised four adults and several children belonging to Mr. Post's estate. Several other adults I wish much to baptize; but I do not know whether their masters will permit it or not: I have some hope that they will.—I baptize none but those who appear to possess repentance towards God, and faith in our Lord Jesus Christ; and who have, for a considerable time, evidenced

their sincerity by an upright walk and holy conversation. Indeed, none but such are received as candidates for baptism; and they are then instructed for several weeks in the principles of christianity.

"I have written a little catechism for them to learn; containing an account of the state of man by nature, his recovery by Jesus Christ; the work of the Spirit upon the heart; the necessity of seeking divine grace in those means which God has appointed in his church; the nature of baptism, and the obligations of baptized persons; which, I trust, through the blessing of God, will be useful to them.

"You will rejoice to hear that the prejudices of the people are, in a great measure, done away; and, I trust, the enemies of the gospel will soon become its friends. The white people, who attend preaching, and even some who have not yet been at the church, have subscribed near 200*l.* towards the missionary cause; and several of the poor slaves have cast in their mite. There is a prospect of being permitted to instruct the slaves of another estate in the neighborhood. We have reason to believe it will be under the management of a very serious man. In that case, a congregation of 6 or 700 people will be obtained without difficulty.

"I have met with some very serious colored and black people in town, whom the Lord has been pleased to call by his grace in the islands. They come almost every Sabbath to hear. There are five in one family, true lovers of the Lord Jesus Christ. Had I time to send you an extract of my journal, you would form some idea of their character as christians, from the conversation which I have had with them; but this I cannot do till you send another missionary; for I have not one moment to spare. If one be not on his way, I hope and trust you will send one as soon as this letter arrives. Do not say, We cannot spare one; for I am sure you would, if you were only to spend one Sabbath in Demarara, and see the people come eight miles each day to hear the gospel, and how desirous they are to learn the catechism. We will be content with one, for two or three months, and then we will beg for more. Dear brethren, contemplate for a moment the many thousands that loudly cry by their misery, 'Come over and help us; come and teach us the way to heaven. We have long been in darkness, and no man cared for our souls.'—Unless another person be sent, the work of the Lord must be neglected, and my own health impaired. Were another missionary here now, I could preach up the coast to a great number of people, once or twice every week, and catechise as many more on this plantation.

"You will easily conceive that teaching the people the catechism is a very laborious task, when I tell you that I have, in general, the answer to repeat near a hundred times before many of them are able to remember it, especially those who speak Dutch; and every time to explain it in the plainest manner. About 20 adults, who belong to Mr. Post, learn to read, and likewise a great number of children; but I have not liberty to teach those who

come from other plantations.—You will do me a great favor to send me some useful books to lend out; such as Baxter's Call, Doddrige's Rise and Progress, &c; and a good many Tracts, such as Dr. Watt's Golden Rule, and On the Sabbath.

"I have met with a very serious man of the name of B——, a member of the Scots Church, who employs himself, as much as possible, in catechising the people on the estate where he lives.

"Pray for me, that I may be useful to my fellow-creatures; that God would deliver me from all unreasonable men, and keep me from giving way to the temptations which daily surround me. I assure you, I have need, every moment, of Paul's promise and Joseph's resolution. The people in England are entirely unacquainted with the temptations of this country; but, I trust, the Lord will be with me, and give me grace and strength according to my day.

UNITED STATES.

Extracts from the report of the board of Trustees of the Western Missionary Society to the Committee of Missions.

THE Sandusky mission, under their care, having been prosecuted through the last year with diligence, is not without difficulties nor without many encouraging interpositions of Divine Providence, promoting the success of the missionary labors.

The school at present consists of fifteen scholars. They make good proficiency in learning to speak English; for this they have good advantages, as some of the children of the interpreter and some others in the school, can speak both the English and Wyandot language very well. The scholars are now brought under strict discipline in school.

Mr. George Anderson was employed and went to Sandusky in November last to take charge of the school, and to devote his whole attention to it. In the following extract from his letters the committee will learn how the school is conducted.

"In the morning when we rise, which is always as soon as it is light, the scholars attend to washing themselves and getting ready for school; we are generally ready by a little after sunrise to begin school, and always have a lessen round before breakfast.—As soon as breakfast is over we attend to family worship altogether; after that we go to school, and commonly have five lessons round before dinner, sometimes but four. After dinner four lessons are commonly said, and then dismiss the school with prayer. After school is out we have our handmill to attend to, to grind corn for our supper. When supper and worship are over, the children are sent to bed. Then I have an hour or two to myself, which I employ in reading, writing letters, &c."

The institution underwent a severe trial last summer, from the unfriendly offices of the traders mentioned in former reports, and from the influence of the Seneca prophet.

A speech was sent to governor Hull, superintendant of Indian affairs, by the chiefs of Upper Sandusky, written for them by one of the most unfriendly of the

traders, which contained several charges against Mr. Badger; the sum of which was, that the good people of Pennsylvania had sent a large sum of money by him to Sandusky for the use of the Indians: that the good people of Ohio had sent a number of cattle for them; and that Mr. Badger kept the cattle for his own use, and had never given them one dollar of the money.

His excellency on receiving the speech politely forwarded a copy to the society, requesting them to investigate the case.

The society had previously recommended a visitation of the missionary station by two members of the board, the Rev. Messrs. Thomas Marquis and John Anderson; on receiving the governor's communication another member, the Rev. Elisha Macurdy, was added to the visiting committee.

On the 27th of August Messrs. Marquis and Anderson arrived at Upper Sandusky. Mr. Badger and Mr. Walker, interpreter, met them here. I preached on the 28th, Sabbath, to a large and attentive audience; preached again at night at the black people's town, they all attended and appeared seriously affected. On the 29th they had a conference with the chiefs who sent the forementioned speech to the governor.

The committee proceeded to Lower Sandusky to the missionary station, where they met with their other member, Mr. Macurdy. They spent a considerable time in viewing the various improvements on the farm, buildings, stock, examining the accounts of the mission (receipts and expenditures of money,) hearing the children repeat their lessons, and inquiring into the state of the mission generally, and what had been done for the Indians.

It appeared that Mr. Badger had employed all the means put into his hands by the society with care and diligence.

The accounts rendered of all monies and articles forwarded to him were fair and satisfactory.

While the committee was thus engaged, the celebrated Seneca prophet (Cornplanter's brother,) with upwards of thirty chiefs and warriors, arrived at Sandusky, to counsel with the Wyandots and neighboring tribes on some of their national concerns.

Preparations for entertaining so many visitants, and for conducting the ceremonials of their reception, occupied the minds of the Indians so much, that they could not pay much attention to the concerns of the mission. The arrival of the great prophet, at the same time, encouraged the party, who were attached to paganism.

Their expectations of the beneficial wonders which the prophet would perform were bounded by nothing short of raising the dead.

These circumstances were most unfavorable to the business of the committee. Friendly Indians were in confusion and the prophet's party were impertinent.

After much delay, the chiefs and warriors of the lower town, and Crane, with several chiefs from the upper town, met the committee in council. They stated all their complaints against Mr. Badger fully, and were made to understand his instructions from

the society (as stated above in the minutes of the council at the upper town,) and the benevolent intentions of the society towards them in future.

The committee found their complaints to originate in misrepresentation and misunderstanding generally. Pains had been taken to persuade them, that the cattle and hogs ought to have been given to them to feast upon; that the hands employed by the society to labor on the farm ought to be employed solely in laboring for them: and that farming tools should have been purchased for their use with the money contributed for the mission.

Another source of complaint was the nonfulfilment of promises. When these were examined, it appeared, that they already expected the full accomplishment of every thing which they had been taught to look for, as the ultimate benefits of the mission; and those advantages which were to be produced principally by their own exertions in improving the means afforded them by the society, they expected to enjoy without putting a hand to the work. These expectations not being realized, they charged Mr. Badger with breach of promises.

The committee endeavored to rectify their mistakes on these points, and every other, where they appeared to cherish unfounded prejudices. *Pan.*

Revival of Religion in Middlebury.

WE are happy in being able to inform our readers that a very powerful revival of religion prevails in Middlebury. We learn that upwards of 40 persons are propounded for admission into the church.

Farther particulars respecting this work of divine grace may be expected in our next number.

TO CORRESPONDENTS.

Correspondents are requested to continue their favors. Our readers often regret the prolixity of Communications. It is hoped correspondents will gratify their wishes.

It is hoped the vote of the Convention *prescribing* the duty of the Editors for 1810 will not be forgotten by any individual Persons were nominated to fill the vacancies, which may be occasioned by the resignation of Editors, whose circumstances render it inconvenient to comply with the *requirement* of the convention.

*** The friends of this publication will be happy to learn that our subscribers were never more numerous than at the present time. It is designed, should our present number of subscribers continue, and make their remittances with punctuality, that the Adviser shall be enlarged to 32 pages monthly, without increasing the price.

DONATION TO THE VERMONT MISSIONARY SOCIETY.

From unknown hands - - - - - - $40,00

Erratum—Page 282, 2d column, line 24, for Sylvanus read Lemuel.

THE

ADVISER;

OR

VERMONT EVANGELICAL MAGAZINE,

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